

THE KALPAKA

India's only Psychic and Spiritual Review

Published Monthly

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EDITOR.

Price EIGHT ANNAS net: Post Free Nine annas. Annual subscription Rupees Five (Twelve shillings or Three dollars).

AMERICAN AGENTS: The Azoth Publishing Company, Hamilton Square Building, Broadway at 18th Street, Opposite Subway Stations, New York.

UNITED KINGDOM Messrs. Wm. Dawson & Sons, Ltd., 21, Canon Street, London. E. C.: Alfred Peacock, 1, Hewitt's Buildings, Hill Street, Leamington Spa, Warwickshire, England; C. Maurice Dobson, 146, Kensington High Street, London, W. S.

AUSTRALIA: Messrs Albert & Sons Ltd., 180, Murray Street, G. P. O. Box 57, Perth.

Vol 16

APRIL—1921

No. 4

THE NEW RENAISSANCE

VICTOR E. CROMER

The Evolution of the Moral Law

Under the 'Moral' group of subjects all such movements are included which deal with Law, Religion, Ethics, Occultism, Faith, Prayer, and the Universe. These represent the various branches into which the moral ray subdivides itself. For the manner in which these subdivisions of the moral ray have evolved throughout the ages we must look into the past of the world, both historically and prehistorically. Historically, we can trace the evolution of the world through extant literature. For the prehistoric periods we are limited to the ancient Scriptures of the world, the writings of a few philosophers who have referred to these prehistoric times, and to the revelations of seers who from time to time have given forth communications to the world. The beginnings of the evolution of the moral law took place in the far distant ages of the world. The primitive savage lived for himself alone, unable to see anything

beyond himself but the satisfaction of his own appetites. Away back in the prehistoric periods this early man lived a life almost without a soul, without any aim in life except the immediate things that gratified his appetites. He lived his earthly life to himself, and for himself. But as his evolution proceeded, the primeval man began to be urged forward by a law which was the outcome of a pressure and force inherent in the universe, and involved in the man himself without apparently his conscious understanding. This pressure or force may be indicated as either moral or spiritual, or both. It is the power of the soul in man as distinct from his waking consciousness in the body, existing for it only, and living to satisfy his physical needs. With the first realisation of the family, the first ray of understanding that the family had to be protected against external enemies, the first dawnings of this moral law began to break in the consciousness of the primeval mind. With a larger growth of this moral consciousness there began to be a drawing together of groups of families, and with this grouping came the first glimmerings of a moral code. The first two or three families which herded together in their primeval caves for mutual protection laid, as it were, the moral foundations which ultimately led, in the far-future evolution of the ages that were to follow, to the formation of the Golden Rule. This grouping together was something that the primeval man craved for in spite of himself. It was, as it were, the inner working of the moral forces in his soul. As in course of time these groupings grew in size, so ultimately the moral code was reduced to writing, and the transference from the unwritten to the written moral law began. The Transference to form of the written law passed through many stages. First in the crude drawings of the cave men, and later symbolized in forms which ultimately were worshipped as idols or Gods, until the evolution of a system of Caligraphy led to the writing of the moral law on rocks, on stones, on wood, on papyrus, and in the course of time in the printed volume.

Man's Early Beginnings

We have to look for the origin of man on this planet, and also for the development of the moral law through humanity to

periods far anterior to what is generally supposed to have been the beginning. Man has been on the earth much longer than has been supposed by people who have drawn their ideas mainly from Biblical accounts, which should be regarded more in the nature of allegory than scientific facts. The Egyptians and the early Greeks go back thousands upon thousands of years, and the Egyptian civilization itself must be regarded but as a colony from the ancient continent of Atlantis. The difference between the ancient Atlantean civilizations and those of today are tremendous. In that lost continent the moral law first worked through the primitive types, welding them together into tribes and into races, until ultimately great Empires stretched throughout the length and breadth of that fair continent. Then came the great moral decline, and the cataclysm or cataclysms which caused it to sink beneath the waves. Egypt was settled during the period of one of these great cataclysms in Atlantis by the arrival of Queen Mu, who was driven out of Atlantis by the cataclysm, and founded a colony in Egypt, from which the Egyptian civilization commenced. The upward evolution of the moral law in the pre-dynastic period of ancient Egypt has been described as being very beautiful. The ancient Egyptians turned their attention to the cultivation of the moral qualities and the development of religion to a tremendous extent. Every aspect of nature and the moral powers in man and in the spiritual world was symbolised in form, and as time went on these forms themselves began to be worshipped. This, however, was a later stage, and was confined to the masses, the higher classes understanding the inner meaning of the symbols. This process went on through all the dynastic periods. In the Fifth Dynasty 3500 B. C. we find a book written, entitled 'The Sayings of Ptah-Hotep,' in which the moral ideas will be found to be of a very lofty nature, indicating that at that period moral ideas and the moral law were fully appreciated.

ALCHEMICAL TEXTS AND 'SYMBOLS

II. STANLEY REDGROVE, B. Sc. (LOND.), F. C. S.

ONE of the obstacles that, at the very outset of his studies, confronts the serious student of Occultism, and more especially of Alchemy, is the difficulty of obtaining the requisite texts. This, at any rate, is true as concerns the texts of Western Alchemy, and I imagine much the same holds good in regard to the East. Mediaeval, and even post-mediaeval, works on Alchemy are, in the majority of cases, well-nigh priceless and only to be found in such libraries as The British Museum Library, the Bodleian Library at Oxford, and other libraries of similar magnitude and importance. The student, therefore, who happens to reside at a distance from one or other of the great centres of learning is at a serious disadvantage, alchemical books being unknown to the vast majority of the smaller public libraries and utterly beyond the purse of any but the most affluent collectors. Very many books dealing with occult subjects have been published in recent years, but the percentage of those that are worthless is unfortunately very high, and little has been done in the matter of reissuing the original texts or reliable translations of these. Honourable mention must be made in this connection of the series of small alchemical and occult works edited by Dr. Wynn Westcott and issued some twenty-five years ago by The Theosophical Society under the general title of 'Collectanea Hermetica', and of the many important alchemical reprints and translations which we owe to the assiduous labours of Mr. Arthur Edward Waite. But, though issued so few years ago, even these reprints are becoming scarce and are being eagerly sought after by students. The reissue of any alchemical text is, therefore, matter for rejoicing, and it is in this

spirit that I welcome the English translation of Solomon Trismosin's *Splendor Solis** just issued by Messrs. Kegan Paul of London and edited by a gentleman who veils his identity under the initials J. K.

But, it may be asked, what is the use of studying the texts of Alchemy? Alchemy is dead, it has become transmuted into modern Chemistry, and even if the alchemists—as now is becoming to be recognised—did grasp by a sort of intuitive process certain fundamental verities concerning the nature of things, the student will find a more satisfactory demonstration of these in the text-books of modern chemical science. True. But the same objection might be urged against any historical study. The past is dead, why bother about it; only the present lives. But the present lives only in virtue of the life of the past; and fully to comprehend the present we must understand also much of the past. The modern student of Alchemy is concerned, if I am not mistaken, not so much with metals as with the mind of man. He reads the texts of Alchemy in order to enter into the thought and to understand the mind of the men who wrote them. Minds which had such intuitions as those of the alchemists are surely worth studying. Moreover, there are intimations in alchemical philosophy of things transcending the realm of metallic transmutation and the world of sense. A will-o'-the-wisp? Perhaps. But, in the attempt to solve the mystery of the great Unknown, it is well to leave no avenue of approach unexplored.

* *Splendor Solis: Alchemical Treatises of Solomon Trismosin, Adept and Teacher of Paracelsus. Including 22 Allegorical Pictures reproduced from the Original Paintings in the Unique Manuscript on Vellum, dated 1582, in the British Museum. With Introduction, Elucidation of the Paintings, aiding the Interpretation of their Occult Meaning, Trismosin's Autobiographical Account of his Travels in Search of the Philosopher's Stone, A Summary of his Alchemical Process called the "Red Lion", and Explanatory Notes by J. K.* 9½ ins. × 7½ ins. pp. 104 + 22 plates. London: Kegan Paul, Trench, Trubner & Co. Ltd., Broadway House, 68—74 Carter Lane, E. C. 4. Price 21s. net.

It will no doubt come as a surprise to those unacquainted with the literature to learn how largely alchemical texts make use of symbolic pictorial designs in explication (or perhaps I should say veiling) of their meaning—designs, which in many cases, reach a high degree of artistic merit. The treatises of Solomon Trismosin referred to is a text of this nature, and is embellished with twenty-two extraordinary illustrations. The book appears first to have seen the light of publication in 1594, when it was published in German along with other treatises under the title of *Aurum Vetus*. The designs in this edition are poorly executed and crudely coloured, and the same remark applies to the French translation entitled *La Toison D'Or* (Paris, 1612) and a later German edition published at Hamburg in 1708, except that as concerns the last mentioned the designs are uncoloured, at any rate in the only copy of the book I have seen. But in the British Museum there is a magnificent German MS of *Solomon Trismosin's*, apparently dating from 1582, and therefore antedating the first printed edition, which is illuminated with coloured miniatures of a quality very different from the poor designs in the printed versions. It is these splendid designs which are reproduced in J. K.'s edition of the book. The reproductions are in black and white, but a fairly detailed description of the colouring is given by the editor, though really to appreciate how magnificent this is the original MS must be seen. Moreover, these designs are embellished with a mass of details, beautifully and meticulously executed, which is entirely absent in the printed editions, the latter, as it were, only giving the crude core of the symbol.

Concerning Solomon Trismosin, practically nothing is known with certitude. The only two things tolerably certain are (i) that he flourished about 1570 and (ii) that his real name was not Solomon Trismosin. That he was the teacher of Paracelsus, as stated on title page of J. K.'s edition, is a statement of a purely imaginative order. There are also some other points concerning this same title page which call for protest. The 'Elucidation of the Paintings' turns out to be little if anything more than a bare description of them, and

the 'Explanatory Notes' are few in number, elementary in character, and explain nothing.

In the Bodleian Library, Oxford, there is an unpublished MS (which I have not seen) consisting of an English translation by William Backhouse of, I believe, the whole of *Aureum Vellus*; but J. K.'s edition of *Splendor Solis* is, presumably a new translation direct from the British Museum MS—though this is not explicitly stated.

Concerning the text of *Splendor Solis*: it consists very largely of quotations from the works of alchemical adepts and is obscure even for an alchemical book. J. K. suggests that 'it evidently has a twofold meaning, and like the Book of Revelations, is written within and without'. He may be right, especially as concerns the pictures, which form the most interesting part of the book. But the symbols are hard to read—at any rate it is difficult to be certain that one has read the artist's meaning out of them, and not one's own meaning into them. The twenty-first, for example, illustrates the Work of Woman, and thus strikes a note familiar to the student of alchemical literature. What connection has the work of woman with Alchemy? The relation may be merely that between chemical processes making use of heat (e. g. calcination) and the domestic process of cooking. Alternatively the reference may be sexual and be based on an analogy (whether real or imaginary) between the development of the foetus in the womb and that of minerals in the womb of nature, or the divine spark in the womb of the mind. Certainly both these implications seem to reside in the design which Michael Maier uses to illustrate the subject in his *Atalanta Fugiens* (Oppenheim, 1617), which I have reproduced in my *Bygone Beliefs* (Rider, London, 1920), where I deal with the topic of the sexual element in alchemical theory at some length. A deeper mystical significance is also possible, and the women in the *Splendor Solis* picture are engaged—strange are the ways of Alchemy—in laundry-work, so that the reference would seem to be to some process of a purificatory nature.

• Figs. 12 to 18 appear to illustrate seven stages in the generation of the Philosopher's Stone under the several symbols

of (i) a child and a dragon, (ii) three doves, red, white and black, (iii) a three-headed bird, (iv) a three-headed dragon, (v) a peacock, (vi) a queen, (vii) a king. The embellishments to these designs in the British Museum MS are clearly of an astrological nature, and symbolise the powers and functions of the seven planets according to astrology, displaying them in the customary order, Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. This appears to me to complicate the interpretation of the symbols very considerably, for the order harmonises with no alchemical theory of development, whether metallic or mystical. The aim of Alchemy as a physical process was the transformation of the base metals into gold, symbolised by the Sun, and one would naturally expect therefore the Sun to have been allocated to the blast of these seven designs.

J. K. suggests, concerning the allegorical pictures, that 'their mystic meaning seems to be identical with that of the 22 Keys of the Tarot' adding that, 'they observe the same order'. Apart from the inherent improbability of this, it seems only necessary to compare the pictures with the 22 Tarot Trumps Major to refute this idea. At the same time the number 22 is suggestive, since it is the number of letters in the Hebrew alphabet, and therefore of great importance in Kabbalistic philosophy. The alchemists were, above all things, symbolists, and numbers were important symbols not lightly to be employed. But I have found no other intimations of Kabbalism in *Splendor Solis* and have been quite unsuccessful in an attempt to correlate its 22 illustrations with the letters of the Hebrew alphabet, so that I am inclined to think, after all, that the fact that these illustrations number 22 is not significant.

The East is by repute the land of symbolism. To it, therefore, a book like *Splendor Solis* ought especially to appeal; and it would be of much interest to know what the mind of the East could make of a puzzling bit of Western symbolism.

‘ THE MIND THAT MAKES THE BODY RICH ’

P. S. ACHARYA

‘ Be ye transformed by the renewing of your mind ’

— Christian Scripture.

Never feel that it is too late for you to study and practise the psychic truths. Keep an open mind and learn. Hold to the right attitude under all circumstances :—

‘ Day by day I am an over-renewing, revitalising being ’.

Remember that your mental attitude is what shapes and maps out your destiny. You can be what you will to be. Learn that where you are, there to be cheerful. There must be a lesson for you, in the situation you are in. Learn that lesson and be ambitious after higher ideals and principles. Through the renewing of your mind, you renew your life. Through the change of your mental attitude, you change your conditions, making them more harmonious, happy and prosperous.

Do not argue. The student of Psychic science never does. He knows that his friends know him and that others will not. Argument is barren, when it leads not to Truth. It disturbs the mental balance—the spiritual equilibrium. It is a leakage of Psychic energy and vital magnetism.

Affirm: ‘ The Universal Mind (God) is my Treasure-house (Moolapandaram) and I rest secure in my prosperity ’.

Wealth is, above all, the Wealth of the Mind—so runs a Tami saying. Mind and matter appear to be two separate entities; but spiritual investigation shows there is but one—One Principle—One operative Principle which may be called the Universal Mind of God, static-subtle-silent. The Universal Mind is the real force or substance, eternal (Achyuta) though invisible. In the Universal Mind or God we live and move and have our being, consciously (as in the Yogi) or unconsciously like the ordinary uninitiated man). Matter (achit) is ever-changing. And yet mind and matter are but names of two different parts of one quantity. They are aspects of the Whole—‘ Whose Body Nature is and God the soul ’. Mind and matter are but the same substance in different rates of vibration.

Retire from the world of matter—at least for sometime every day or week. Retire into the subtle silence of mind. Imagine the

Mental Sea to be placid and peaceful and look underneath the surface. Realise that the ultimate cause of expression lies in the silence of the static substance—the Universal Mind—becoming dynamic or operative through Desire-thought (Icha-sakti). Thus realizing, become through conscious thinking lord of yourself.

Wealth—spiritual and mental—remains with us on our great journey—to the other side of life. Those who acquire such wealth are wealthy indeed, in this world as well as that beyond. They do not behold Death with terror, for, to them, it is but the passing on into a higher life—into ‘a newer, brighter, better and glorious freedom of light with higher attainment’.

You are at all times just what you make of yourself. Develop your soul qualities (atma-sampath). Unfold the God within. Remember that Love—Divine Love—is the creative and ruling Power of the Universe. It is called by Tamil occultists *arul-selvam*, literally the ‘Wealth of Grace’. This is the only medium of exchange in the spirit worlds.

Train your mind—conscious and subconscious—that it may mirror the Universal Mind in action. Train the nervous system which is likened to the *Vina* of Narada—a most delicate musical instrument, capable of the greatest degree of harmonious sound.

Some occultists say that the pineal gland (located in the fore-head at the seat of memory) is the seat of the extra senses claimed by the Yogis and the new Psychologists. In Dharana and Dhyana (thought fixation and meditation) lies the key to the cultivation and development of the pineal gland.

Repeat the following affirmation:—

**‘I Am Santi (Peace), for verily the spirit is santi.
I see all Peace, I know all Harmony. I live and move
and have my being in Love and Joy and Peace and
the Power divine in the Universal Mind’.**

Learn to be receptive and tranquil as well as positive and strenuous. Sit twice a week *in the silence* at home to attract and commune with spirit friends and relatives, if you will.

Have absolute confidence in your ability. Utilise the psychic law—*You grow to be what You seem*. Whatever you desire, believe in yourself and *that* you will receive. With prayerful and earnest attention, direct your energy in that direction. Just keep up and carry on.



THE LAW OF UPASANA

P. S. ACHARYA

The Mantra Sastra teaches us how to live and work in conscious Union (Yoga) with the Supreme Spirit (God). It also tells us how we can thus enjoy the Heaven of *Freedom* (Mukti) even on earth—freedom from disease and poverty, from sin and death.

The aspirant 'images' his God in his *Upasana Murti* or Ishta Devata (Favourite Deity or Divine Man). An ideal picture or image of the Divine Man is of great aid to thought-concentration (Dharana).

Look upon the image or picture of the Deity, not as a mere image or picture, but as a Vision of the Deity—as a Vision of the heart. Visualise the image or picture as 'a means to bring about a more perfect sense' of the all-pervading Presence. The picture or image, imprinted as a vision on the inner consciousness, recurs at intervals—inducing the wandering mind to rest on the living Spirit of Beauty and Love that is always near—indeed, nearer than your body, nearer than the very breath of your nostrils.

Contemplate the picture or image before you, in the true spirit of love and devotion (Prema and Bhakti) to the Divine Spirit in His perfect form. This is certainly a simple and effective means to concentration and meditation (Dharana and Dhyana).

You Grow Like That Which You

Contemplate in loving faith and devotion.

That is an important law

Contemplate the Beauty and Glory of the Divine Form. This educates your imagination or creative image-making faculty and, through it, your mind and body. It is concrete images rather than abstract thoughts that serve the purpose for the human mind cannot but think in form or picture. Hence we speak of thought-forms, thought-pictures or thought-images.

Every *Upasaka* [devotee] creates, by the psychic and spiritual use of imagination, his own ideal of the Supreme Spirit. It is this ideal which he 'images' more or less in some Ideal of the race, religion or country—like Sri Krishna or Subramanya, Christ or Kali. The Hindu mystics believe that, in Sri Krishna the Soul of India and the Light of Humanity, the devotee has the most perfect image of Divine Love and Grace, wisdom and compassion, power and perfection—the very God or Supreme Spirit [Bhagavan] made flesh, in the most perfect Incarnation [Paripoorna-Avatar].

• While contemplating Krishna or Siva, the sadhaka [says the 'Hindu Occultist'] should look upon Him as Soorya Narayana or Siva Surya i. e., as the Solar Lord whose warm radiating influence is suggestive of the idea of the Divine Omnipresent Love. It should also be remembered that the greatest Temple of God is the human form divine and His holiest image is the most beautiful mental image or vision of the soul's ideal which is being unveiled by the sadhaka in the course of his sadhana.

• The spirit in each individual is a ray [amsa] of the Sun of Righteousness—a centre of healing power and celestial light. True faithful love for a living ideal is the very essence of spiritual concentration. The Lover (Upasaka) concentrates on the ideal [i. e., the Beloved] with ease and with pleasure. He sees Heaven and earth and all other worlds glorified with Divine Beauty, like the marvellous boy-saint (Prahlada) of old.

To the Upasaka, his *Upasanamoorti* is the Ideal Lover or Beloved—the *Kalpaka* in his heart of hearts that showers plenty and sheds the balm of healing to suffering humanity. The devotee 'evolves' quickly, and surely in the image and character of his 'Ishta Devata' [favourite deity] Who is the Great Physician as well as the life-renewing Elixir. Thus he is 'reborn' in this very life—tastes the manna of heaven (amrita) on this very earth. And he manifests a new Sakti (the ever-new soul-force) that weaves prosperity into destiny success into life.



THE IDEAL MARRIAGE

SHIV NATH D'AR, B. A. (HONS.)

A man is unconscious of his previous existence, and the vast change he undergoes at the time of his birth and death. His advent into the world with all his hopes and ambitions, fresh-made and new-fangled and leaving it with many of them still unredised in his brain in the shape of theoretical schemes, never perhaps to assume a practical form, (How short is the span of life!) are processes, which go on without his being aware of them. But what Sir Oliver Lodge calls 'The Second Great Adventure of a Man's Life' is one of such practical importance that many a man, when he has suddenly to pass through its ideal is 'perplexed in the extreme', and cannot adapt himself to the grand change. It is a wise course, therefore, to think of this Universal problem, which every man has to solve in practice, the most entangled and ambiguous of all ties; the most refined and the purest of all relationships, before one has to face fully the stern realities of connubial life.

Marriage is a connection, so delicate and difficult, that it is liable to be misused, and its significance misunderstood. It is the proper understanding of the real meaning of the term, which can bring about true happiness to a married pair, and can constitute an ideal wife and an ideal husband. All those who are devoid of the said understanding, cannot possess *happiness*, although they may be said to enjoy a momentary *pleasure*. Real conjugal bliss is not theirs.

To build the ideals of human action upon the basis of animal instincts, to think of man on the analogy of the beasts, to allow all lewdness on the principle that 'nature cares nothing for chastity' is a diabolical form of reasoning. The theory which neglects the principle of reason guiding and supplementing the passions in human beings, which stands for a ceaseless gratification of sensual desire detracts from the dignity of man, inasmuch as it classes him among the lower creation. Is it not a sin as unpardonable as any, to think of one who is made after

the image of God—a little lower than the angels—as a fiend of the fiend, and a species of animals no higher than the brutes.

The purpose which marriage serves is not merely the propagation of the race. The real purpose of marriage is to direct the best of all human emotions into a proper, clearly defined and ethically right channel. Love and affection, which are the peculiar property of man, as opposed to lust and lewdness among the lower animals, would run riot, if they were not centred around one particular object, which would be the focus of all their forces. Herein we see the true significance of the marriage bond, and know, how different it is from the mean thoughts of the thoughtless people.

Do you not, while a bachelor, enjoy the company of many a friend, and is not your friendship so pure and simple that no corrupt thought ever disturbs its peaceful piety, provided that it is a friendship of the truest kind, free from all selfish and personal interests? What difference, then, can marriage make in the life of a man, who gets into the habit of looking at things in this light, when he admits one more person in the sphere of his friends, when the realm of his friendship widens a little and embraces one more individual into its scope? Therein he gets a companionship, far more divine and holy, far more continuous and loving than he had hitherto been enjoying. Enlightened with this idea, the married man will successfully stand the test of his new life, by resisting all servile thoughts and base conceptions, and conquering all temptations that he faces. With the prevalence of this idea the country could be cleared of puny little weaklings, flooding her exhausted soils, and the unwelcome wretches, who are forced into existence, and who are born for no other reason but for the satisfaction of an uncontrolled passion. Then only will we reach, even through the medium of marriage, the much-admired results of the old *Brahmacharyas* in the extirpation of all undue working of the animal passions, and the mitigation of the sexual habits, feeding upon the physical, mental and moral health of our people.

The prime good which marriage serves lies in the satisfaction of a social rather than of a carnal desire. And this is

the fact, which ought to be brought home to everyone. It was known to the old sages of India; it was fully realised and practised by our ancestors (or else our Scriptures are false); it was ever the golden ideal of ancient poets. The *Ramayana* and the *Mahabharata* which are the only written records of old Indian history, furnish us with characters which symbolise the true husband, and the true wife, and even if these characters were only ideals living in the head of a poet, or the figments of the imagination of a literary artist, as many of the dubious folks of to-day feign to believe, the imagination which can breed such ideals cannot be imagined to have thrived in a country of the materialists, whose ideas were that there can be no union without the intervention of sexual desires.

It is recorded of *Sri Rama Krishna Paramahansa*, that after he went into the forest as a recluse, his wife (he was a young man then, and was but recently married) came to see him in the desert-place. "In her far-off home, the girl had heard that her husband had become a religious enthusiast, and that he was even considered insane by many. She resolved to learn the truth for herself, so she set out and walked to the place where her husband was. When at last she stood in her husband's presence, he at once admitted her right to his life; although in India any person, man or woman, who embraces a religious life is thereby freed from all other obligations. The young man fell at the feet of his wife and said, 'I have learnt to look upon every woman as mother. but I am at your service'".

This is one of the relationships, which can exist between two individuals of different sexes, when one of them has so deeply immersed herself in the spiritual wine, when he has so reached the ecstatic heights of worldly oblivion, when he has so completely merged himself in the Divine Self, that he forgets the difference between the sexes and looks upon all womankind as mother—the *Kali* Mother. Matter, then, ceases to exist for him. He is a Spirit, that is unconscious of the body in which he is fettered. In fact, there is no fettering at all, when the spiritual light dawns upon his head. He is in the home of Deity, not in the material Dungeon of the Devil. Such a soul does not need a companion at all; there is no gap which he feels

he is the friend of One who embraces all. He has the whole universe at his door. He is ever in the presence of the Master-Mind, the Supreme-Soul, the Divine Absolute. Why need he pine for a thing which comes to him of itself? He has found God; in Him he has found the whole universe. God is always before his mind, always within the compass of his mental vision; he hears His soothing voice with his astral ears. He stands face to face with him. Now he sits absorbed in contemplation like a babe sleeping in the lap of his mother; now he dances in an ecstasy like a child who is reconciled with his lost guardian. He conceives of God as the Heavenly Mother. The world smiles at him with a maternal affection, and he smiles at the world with a filial love. He is never confronted with the problem of marriage.

There is on the other hand, another kind of relationship between the sexes, which properly speaking is not a relationship at all, which was prevalent among some of the old uncivilised nations now entirely extinct, or completely revolutionised, and which is proposed as a cure for the increase of population in modern France. I refer to the matriarchal type of families, where there are mothers and children, but no husbands. To what degree of baseness is marriage being reduced, how far is this divinest and purest of all ties being swerved from its right aim, can be better imagined than described. It amounts merely to an adjustment, an operation, which results in producing off-springs. The matrimonial superstructure is reconstructed on the sandy foundations of lust and not upon Love's strong basis.

Neither of the above-mentioned cases comes under the title of marriage. The one is much above it. The other is much below it.

The ideal wife and the ideal husband know each other perfectly well, and are fully aware of each other's nature.

They are inseparably bound by the ties of strong mutual love and reverence.

Their 'familiarity' is not of the kind which 'breeds contempt'. They have great respect for each other's opinion and character.

They are so related that the traits which are found in the character of the one are absent in that of the other, so that their united life does not involve any extreme, but a harmonious blending of all the faculties, resulting 'in an all-round development'.

They are, however, not diametrically opposed to each other, in their general temperament, in their outlook upon life and in the general trend of their thought, so that they do not break their heads against each other over every trifle.

The ideal husband conceives of his wife as an ideal woman over-topping the rest of her species in every respect, and keeping her virtue, purity and wisdom at his disposal is influenced by her company, and assumes the same role in her society. While he is himself wiser, holier, and nobler, than his wife, he by personal example, sets an ideal for her to follow.

The ideal husband and the ideal wife are quite free and familiar with each other, and do not get time to brood in secret over topics which are the natural endowments of every human being. The most pernicious ideas that often fill the youths' mind are those, bred in solitude, when curiosity led by ignorance collides with bashfulness.

The ideal wife and the ideal husband are properly and cautiously tutored in the real significance of marriage, and taught how pure and dignified a relation marriage is, and how it is liable to be abused. Ancient *Rishis* explained these things by means of hymns and mantras sung on the occasion of a matrimonial ceremony. These hymns although muttered to this day are not understood by the persons to whom they are recited—nay, in some cases, not even by those who recite them. By many westernized Indians they are even ridiculed as meaningless appendages, which are Greek to them. But to-day a world of literature on this subject is available on the American bookstalls, and many experts in this line are doing very useful work to throw light on the marriage problem, and to guide the trend of public ideas. Yea, it cannot be said about marriage: 'Where ignorance is bliss, it is folly to be wise'.

The ideal husband does not feel ashamed at the thought of marriage, does not blush at the very name of his wife, for he

knows that far from being shameful, marriage is a bond so dignified and noble, that all other relations dwindle into nothing when compared with it.

The pantheistic *Rishis* of yore saw the Divine Being in every thing, and aimed at a knowledge of the Deity by concentrating their attention on the object they loved most. For it is easier to fix one's mind on a thing, which attracts one's passive attention, rather than on an object on which he cannot concentrate but by actively forcing his energies. The love that exists between husband and wife is regarded as the strongest and the most intense in the world, and can be made the means for the realization of God in the worldly life.

Led by these considerations we will be following the right path and will know that marriage is, after all, a very high, holy, happy and harmless thing.

Divorce, then, will be only a name, for where mutual love and respect exist, separation is impossible.

Polygamy will be a thing of the past, for love, if it is to be pure and intense, cannot be distributed among more than one person without injuring its own purpose:—rivalry and hate are the legitimate issues of polygamy.

Infant-marriage will eventually vanish; boy-husband and girl-wife will be allowed to mature their mind and body until they are able to understand each other.

The raising of the minimum age of marriage will thin down the overcrowded ranks of widows in India, and will mitigate much mental and physical misery, causing her social degradation.

How far were these ideals followed by our forefathers?

How far are they being followed now?

How far will they mark the destiny of the coming race?

History, Experience and Time are the respective sources whereby knowledge of the answers to the above can be had. I would answer the first in a probable affirmative, the second with a sure negation, and the third with a sanguine hope.

Etchings from the Broad Highway of Philosophy

F. H. KEY

Homo mensura Omnium

Man is the measure of all things, and in accordance with this scale, the world has had meted out its share of knowledge

Of the philosophers who thus treated of Psychology, or more correctly, Psychosophy, in the period from 480 B. C. to about 361 B. C. two in particular draw attention to themselves. Lencippus and Democritus excited the praise, or censure, as the case may be, of their contemporaries by ably preaching the Corpuscular Theory. As expounded by them the elements of creation were *atoms* or corpuscles which were observed to possess a general falling or downward tendency, proceeding in this manner through empty space *ad infinitum*, the means of regulation, of falling speed being determined relatively by the various sizes of these atoms. This hypothesis may be given the more credence on account of the *nuclei came to be* thus been formed, and because our present modernity has since discovered the fact that the universe itself originated in a somewhat like manner. In this connection it is also worthy of note that our own particular Solar system is moving through space at a speed of approximately twelve miles per second, though whether this motion is one of falling or downward tendency, or the reverse is not our present purpose to determine.

The nuclei of matter formed by these falling atoms was supposed to have assembled themselves into aggregate masses and thus produced the materia out of which the world of things evolved itself.

The atomic theory having thus propounded its hypothesis, its exponents proceed to explain that the soul constitutes one such aggregate. 'It is composed of round, smooth, warm, fire-like atoms' while other like aggregate masses of atoms

N. B. For this interpretation of the corpuscular theory I am indebted to Mr. Baldwin's History of Psychology.

partake of the soul warmth emanating from the fire-like atoms and quicken into a physical body. We have 'therefore a soul and body existing in individual unity. At death the soul leaves the body which becomes inanimate.

Having arrived thus far, a slight temporary deviation may be deemed permissible, and it will be found advisable to dissect this theory of soul and body. Accepting, therefore, these premises, it becomes necessary to admit that the soul must quit the body at a certain period *before* actual inanimation of the body, for inanimation of the body cannot take place while the body yet retains some warmth shed by the already departed soul; which signifies, *that a dying man at a few moments before death has already released his soul*. This obviously is the corollary which must be attached to the theory and the proof of this corollary, taken in the light of the succeeding axioms of the corpuscular theory, will be found to be impossible. For where then shall go 'Perception' when once admitted by the senses of the yet animate body; and whence, it follows, come 'impulse and will?' *Mea culpa mea maxima culpa!* The corpuscular theory of Lensippus and Democritus thus founders in the very act of being launched in its objective world and the hypothesis so ably thrust forward degenerates of itself into a mere fallacy.

At a later period there arose an anthesis, in the guise of philosophic of sophists, who preached to condemn this their prototype of religious belief. If Protagoras said, 'Man is the measure of all things', the Sophists arose to reiterate this supposition, and in so doing to give birth to their own mode of philosophy by saying 'Man is the measure of all things, by him have we measured all things, and have thus found all things wanting'. In a word, their teaching merely served to batter down the gods of their ancestors; and from the ashes of the old beliefs, there arose, phoenix-like, the creed of the more modern thinkers.

Out of this chaos of broken gods which with their dust impregnated air in lieu of its former inhabitants, the demons, there ensued a colossal, stupendous nothing—an emptiness of belief which would only foster a nature worship, a species of materialism, to take the place of *reason, truth and morality*.

To view this scene of ruin and schism there arrives Socrates clothed in all the fullness of his wisdom of simplicity. While yet the tottering *images* of the atomists hang poised before a last and final fall, Socrates, we say, arrives to view the scene of disaster with a Stoicism prophetic, surely, of the philosophies to come. He *looks* (meantime the Sophists complete their work of destruction) and sees—nothing.

‘Socrates said, as Plato reports, that the only thing he knew being in this wiser than other men, as the oracle declared—was that he knew nothing. This is, however, to know something of the meaning, limitations and value of knowledge.’

So Socrates could see nothing, and thereby gauged the limitations of man, whom he found to be a measure not all reliable.

History goes on to tell us of the uses of the Dialectical method, how through questions and arguments was established a new *form and void* out of the chaos of Sophistry. Through a period of about seventy years, Socrates developed himself, and became, in turn, the Athenian philosopher, the famous teacher of Plato, and originator of a distinct school of ethical philosophy. ‘Virtue is knowledge, vice is ignorance’, sums up his main doctrine. Through the sapience of his teaching in public places, and on account of the attendant setting up of new gods he was accused and found guilty of *Impiety*—an ancient term for our modern *Heresy*—and forthwith condemned to death. He called his friends together, and in their presence drank the poison draught of hemlock. His memory was enshrined by Plato, his pupil. He left this for another sphere, and went to prove the measure of the justice of Man.

THE PSYCHOLOGY OF PHRENOLOGY

Executiveness

W. GEO WHEELER

Executiveness is a faculty of the mind which works in conjunction with and gives impetus to other faculties or groups of powers. It tends to forcefulness rather than strength of character. When acting in harmony with the governing group it is productive of power of mind and determination of purpose. Executiveness is a force giving faculty. It does not create or originate, it does not plan new methods, it simply aids in efficiently carrying out of the mind's powers.

This faculty is sometimes called Destructiveness, which in an abnormal condition is correct. The organ is large in nations of a destructive tendency, and in animal showing a like disposition.

Men have more of the destructive element in their nature than women. Women have more Benevolence, sympathy, spirituality; they are gentler, sensitive and susceptible in disposition, and more psychic. When in exceptional cases the Executive faculties predominate in them, the physical organism is generally coarse.

When Destructiveness is abnormally large, using the mental powers and the animal nature apart from the ethical, there is great cruelty and even criminality, as manifested in the bull-headed murder type, such as Bill Sykes in Chas. Dickens' 'Oliver Twist'. Men of this class, with a heavy base to the brain and a coarse organism, think brutal thoughts, use vile language, perform brutal deeds. Many of the criminal types in Madame Tussaud's Waxwork Exhibition, London, show this part of the head extremely large. It happens sometimes that the Executive organs are the largest in certain prize-fighters, although not so much in the best trained of them; as less passionate, and the controlling faculties are more essential. The cleverest fighters are scientific, they possess active

Combativeness and will power rather than extreme executiveness. They are not mere animals.

In man crime often arises from destructive animalism, but rarely so in women. The root causes of crime are not altogether alike in the two sexes, although the mental order of procedure is similar. Thus there is first the thought of crime, then the mental picture connected with the criminal idea, followed by persistent concentration upon it, eventually leading up to the deed.

All mental processes are really evolutionary rather than revolutionary, be they upward or downward. In the majority of cases the evil thought form is crushed; by many others it is wiped out in its mental picture form; it is only the continued concentration on the evil picture which leads to criminal action. It is a truism that as we look on the beautiful we grow into the beautiful, or as we look on the evil so we grow into the evil.

Shakespeare's Lady Macbeth is a striking representation of the victim of an idea for evil; her powerful brain being concentrated on it. The same is true, though perhaps with a less selfish motive, with regard to Madame Defarge, in Chas. Dickens' 'Tale of Two Cities'. The beautiful Charlotte Corday too, was a remarkable instance of a woman with a fixed idea, an idea for evil not unmixed with good.

These instances of abnormal Executiveness in women from historical and fictional literature are the exception rather than the rule. As might be supposed, women's crimes are frequently connected with outraged affections. Tennyson portrayed this in Camma, in his fine production entitled 'The Cup'. What more terribly sad than the thought of Iva le Courgeois, in Evans Wilson's 'At the Mercy of Tiberius', who, having idolised her child, and finding he was to be torn from her, taught to despise her, destroyed his life. Fiction knows no greater woman criminal than Judith Malmaynes in Ainsworth's 'Old St. Pauls', for she stooped to outrage and murder those whom her profession as a nurse should have compelled her to tender and love. Hers was a life of crime in its most diabolical form; she possessed the animal propensities and Executiveness in an extremely abnormal degree.

The successful business man possesses a good degree of the Executive faculty. Herein is one the writer knew well; he was a diamond—rough and ready. An excellent Manager, superintending everything with extreme thoroughness, leaving no task unfinished. Abrupt, rugged, practical,—he took a common-sense view of things. He was distinctly acquainted with all branches of business. He ruled, it may be with a rod of iron, but he ruled to the fullest. It was a rough, business honesty; it was rough justice. This man had a strong magnetic personality, a robust physique with a hard visage, a vigorous type of head, being wide at the base in the region of Executiveness. He would stand no nonsense. He had a marvellous knowledge; he read individuals to perfection. He was a born leader, was exacting, and commanded respect. He moved rapidly, was here, there and everywhere in quick succession. He possessed splendid Perceptive organs, his eyes were always open to every occurring thing, and his mind keenly alert to every thing around him. He remembered faces, kept details well in mind, never forgetting anything he wished to remember. As a Manager he knew most of his aristocratic patrons personally. He was ragged, inartistic, abrupt, but they generally liked him. He looked well after the financial side of the business, kept his eyes on the accounts, went through the books regularly, was Managing Director, and no one doubted it. He had strong controlling faculties; the members of the staff were conscious of a pair of eyes fixed upon them from a distance, and there was a strong magnetism about the man, but he had his generous moods, and appreciated good work. Herein we have the man possessed of the business faculties with large Executiveness enabling him to carry everything through with absolute efficiency and to a successful issue.

When the faculty of Executiveness is weak, men are apt to fail in business, fail for want of driving force, propelling power; for want of that essential energy and executiveness of purpose which is necessary to success. Such an individual may, however, possess high moral faculties, Benevolence, sympathy, and high intellectual ideals, though lacking power to carry out their philanthropic purposes.

When children have extremely large Executive organs, and only moderate developments of the moral and idealistic groups they destroy their toys, and enjoy games that are strenuous and rough; at other times they are passionate, contentious, quarrelsome and inclined to fight. In these cases the ethical instincts need to be aroused to help counteract the more strongly developed passions and feelings.

It is the duty of parents to arouse the best qualities in their children. There is the possibility of turning the most lovely child into an uncontrollable animal during periods of provocation by arousing the worst side of its nature. As an instance, the parents of a beautiful child commanded her to appear in a frock for which she had a particular dislike, which gave much displeasure to her artistic faculties. The girl argued and pleaded in vain, the parents insisted; there were harsh words, a whipping, and the angel in the child for a time excommunicated. The girl was a sensitive creature, highly strung, and capable of receiving life-long impressions; unkind words hurt her, she felt the sting of what she considered injustice. She cried, lost her self-control, and fled to her room, caught up the frock and tore it to pieces. The wrong faculties for the time being ruled the mind.

Executiveness is essential to the carrying out of one's projects and plans, but should not be allowed to overpower the higher mental powers. It should be made to act in conjunction with the nobler qualities of mind. It is impossible for reason to guide it without the aid of the ethical instincts. This faculty can, however, be made to contribute in the carrying out of the divinest work, and may become an instrument for the accomplishing of the sublimest missions.

THE POWER OF PRAYER

VAIDYANATHA IYER

It is a fact recognized by every mortal that the supreme consolation and beatitude for man lie in the infinite felicity he derives by directing his thought-centres to the *All Good Creator of his being* with a concentrated effort controlling his physical powers; it is prayer which gives him communion with the Almighty, which conduces to his well-being spiritually, mentally and physically, which nourishes his brain with higher spiritual ideals, which cultivates his mind with the manure of reflection scientifically, which brings forth his slumbering inner latent and marvellous powers into clear manifestation and spiritual activity and which gives him a power of discretion to understand and realize his 'self-stand' in this broad bivouac of life. Prayer throws wide open the portals of a new life; it gives him opportunity to be a forceful and potent factor, with a comprehensive psychic knowledge, to illuminate his mind with higher reflections and spiritual thought and to endow himself with a powerful weapon that may prove a barrier to all turmoils in life and perils that may threaten him; he himself will be capable of resisting temptations; his physical powers are endowed with a marvellous stamina, proving thereby a miraculous talisman against all afflictions and diseases and the chances of leading a really virtuous and righteous life are opened to him.

By prayer we mean 'our ardent appeals to the Almighty to bless us and illuminate our mind with true knowledge.' We concentrate our mind upon Him and direct our emotions to Him with an earnestness and conscientious devotion and spiritual fervour; we control our physical powers and mental faculties with the assistance of an indomitable Will. While thus praying to Him, we must be men with a real craving for spiritual knowledge to ascertain and realize *truth* and its phenomena, to judge and weigh the things and objects with which we come in contact and discern falsehood and to review and study our own nature, daily conduct and character and to find out means of rectification, if necessary. Prayer is the

guiding principle of our life; it is the means by which we seek to solve many a difficult problem to definite and practical ends; it is the elixir of life.

Certain specific rules and principles of daily conduct are necessarily to be followed by us before we start praying: we must regulate our habits and should try to mend all reprehensible and objectionable features in us: we must have recourse to *sathvik* diet and should abstain from taking all injurious things and irritants especially, for the harm they are likely to do both to the body and mind is immeasurable. Our physical constitution must agreeably suit our purpose: we must enjoy regular cold baths in the early mornings, and immediately after the bath, we must go to a secluded, retired and solemn place, there assuming the meditative posture with eyes shut and thoughts concentrated on the Almighty, we must begin to introspect within ourselves; but as we cannot check easily the deviations of our mind in drawing our thoughts and emotions to abstraction, it will be advisable under such circumstances, if we repeat the name of the deity whom we wish to propitiate and continue the process of repetition throughout the course of meditation. By so doing we will be gradually entering into concentration and our will-power shall gain control over body and mind. After this elementary stage is crossed, we require no more repetitions; for then our mind will be enlarged and prove capable of resisting temptations and thought-wanderings, controlled by an indomitable will Power. Then we are considered to be thoroughly fit for giving discipline to the mind, the body, the thought centres and to the other allied intellectual faculties. *Pranayama* will be an accessory to meditation, but it cannot be practicable or possibly followed during meditation in the elementary stages; but when we have triumphed over all hindrances, and have a concentrated mind which is no longer pliant to any kind of deviation, we can with ease practise *pranayama* side by side with meditation, but absolute care and all precautionary measures must be employed by us to see that we get no disturbance from sources outside us, and there must not be an occasion for even the slightest noise during our meditation. Every day before we go to bed, we must

review our conduct, study and judge it and should make a note of what we gained from our meditation. We must try to rectify all flaws in our conduct by reviewing it daily.

When we have crossed this stage, we are considered to have attained *Mukti or infinite felicity*. We are then in possession of marvellous powers, with an enlarged intellect illuminated by spiritual knowledge, and our invisible, latent and miraculous powers will be manifested in every walk of life—in every business pursuit upon which we may embark and in all our social environs. Our whole inner self replete with electric and magnetic current, being the fruit of our psychic and scientific training given to the mind, will endow us with a healing power: by nose breathing we can cure diseases, and rectify flaws in others and by this psychic breathing which generates and conserves electricity in us, our physical organs are purified, chest gets enlarged, and our blood circulation is energetically carried out. Our physiognomy receives all the gracefulness of charms commingled with a buoyancy of spirit and physical stamina; our heart is dlate with enlightenment and wholesome feelings which are invariably accompanied by a mind indulging in congenial reflections of Him and His magnanimity. Further more, we are endowed with a discretion full of fore-judgment and fore-sight for moving politely and tactfully in our various social environs and in handling and managing our business concerns: Our life is an elysium of happiness to us.



CORRESPONDENCE

DEAR SIR,

I must congratulate you on the success you will acquire, if the light you saw was not due to any outward pressure on your eyelids. Go on your way, there is no disappointment. Insist on the same light being seen. This can be achieved by virtue of concentration. The light will appear to you in due course and you may see it daily. If after sometime you do not see it, don't give up your lesson; all of a sudden it may appear to you again. This may happen generally, when a spiritual change is likely to take place by the virtue of concentration and meditation. I shall be glad to learn about your position in future through our esteemed KALPAKA.

DELHI
14—3—1921

Yours faithfully,
MATAPRASADA.

* A reply to Mr. D. D. Munaweera's letter in the Kalpaka for March 1921.

A

Series of articles on

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President, Phrenological Institution, Brighton, (Eng.)

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PERIODICAL LITERATURE

A programme of what it calls the communal culture, i. e., of general discipline applicable to 'brothers and sisters' of the New Commune or the miniature Nation—appears in the *Standard Bearer*. The new discipline consists in (1) Meditation and Sadhana, (2) Vijnan—Adhyatmayoga and national idealism, (3) study for five hours daily—on direct intuitive as well as intellectual and scientific method, and (4) self-help and practical work for four hours. The Psychic aspect of Nation-building is well emphasised in a note on the 'Power of Thought'. 'Immense batteries may be made, by numbers of people uniting together to think a given thought. If the whole of India could agree to give, say, ten minutes every evening, at the oncoming of darkness, to think a single thought, 'We are one.—We are one. Nothing can prevail against us, to make us think we are divided. For we are one. We are one and all antagonisms amongst us are illusions'—the power that would be generated can hardly be measured. This force should always be used in constructive forms and to positive ends—in love and faith for the upbuilding of something—and never for hatred or anger or jealousy. 'Even when evil is to be destroyed or a lie overcome, we must think of the truth that is to be revealed, or the good to be done and not the evil or the falsehood'. The will should be as far as possible selfless (Nishkama) to be a real sakti. 'The less selfish the things we wish for, the greater and keener will be the accumulated and multiplied power of our thought-battery.' Repeat: 'Awake, awake, great India!' Let this be said within the mind, quietly, by hundreds and thousands of persons at a given hour. This would 'produce immeasurable force, in proportion to depth of their concentration on the thing itself', Thought must be cleared and ordered to be creative. The world without reflects the world within. 'Men and women become incarnate ideas'. This means labour, sacrifice, struggle. In the Indian mind is the true field of national work. The deepening of the national consciousness is the whole of our constructive programme'. 'Fundamental

brain work' intensifies the idea of India and the Indian people, Indian duties and Indian rights. It stamps the rank of real Indian work which is going forward, as it does Indian productions. Every Indian is the symbol of the great Mother (Bharata, Sakti). 'National feeling is, above all, feeling for others'. Hunger and thirst for the good of others. Fire the imagination of our children and young men with the thought of the Mother—the Vision of a united India—the ideal of India for India's sake. Feed them with *Bhakti* or burning love and passion for the Mother that is to be. Aim high. Think heroically. Believe in yourself. Be reborn into a great nation.

• An English rendering of 'Premonitions and other strange experiences in France during the Great War' (as collected by Dr. Charles Richet, Professor of Physiology in the University of Paris) is published in the *Journal of the American Society for Psychological Research*. Prof. Richet points out that what is remarkable in these presentiments of death is that they are often sudden and unexpected, and do not coincide with increased danger incurred by the percipient. In certain cases, the presentiment is related to a danger which has no fatal consequences. In some, the presentiment of death does not concern the percipient, but some one else. It may be accompanied by symbolical, visual perceptions or dreams in which subconscious activities are manifested. All premonitions are not necessarily tragical. Some of them may refer to joyous incidents. There are premonitory dreams as well as cases in which the percipients are wide awake. 'Together with death warnings communicated auditively or visually, there are others well authenticated and very interesting of a tactile nature'. A strange case of death-warning by the sense of smell is also mentioned. But a great number of premonitions are on record, by various noises and especially by raps. Some cases among those reported are of a very curious and complex character. 'The special interest attaching to Professor Richet's inquiry, however, lies in its connection with the period of the terrible war just terminated. From the second year of the war, as soon as psychical journals began to publish the first supernormal cases observed by the combatants, some newspapers (the *Eclair* and probably others)

hastened to express their surprise that there were not more cases reported, when for so many months death was harvesting such a large number of soldiers. The journalists concluded that this was a 'weak point in the case for psychical Research'. We see, however, that an appeal made to the French soldiers was sufficient to elicit an abundance of narratives, which could be added to the numerous accounts already published. This proves that in connection with this subject, as in others, it is only necessary to seek and we shall find; and it is obvious that the facts involve problems of such immense importance that the search is really vastly worth while. This conviction is gaining ground in France as elsewhere.'.....We are glad to learn that our good comrade the *Azith*, born during the world-war, has commemorated its fourth birthday and begun the fifth year of its useful career. It owns no cult or creed—no special school of thought or philosophy, but stands for the 'larger life of man and the hidden laws of his existence'. The New Year issue discusses the two-fold aspect of occult study. The ancient mysteries are slowly and gradually becoming public property—and mysteries no longer. 'Although there were as many great minds in the past as there are in the present and in fact some to which no mind in modern times is comparable, there is no doubt that the average intelligence and the ability of man to think for himself is far greater and more extended now than then.....Whatever man demands, whenever he is ready, such are sooner or later granted unto him: such is the law of growth; hence some of the outer veils shrouding the Divine Mind from profane gaze are being lifted and the light of understanding shining more brightly for all' This general enlightenment is surely for the benefit and progress of mankind. But still there is the other side of the picture.

'Take for example, one or two of the fundamental teachings of Occult Science. It is now very generally believed that this life in a mortal body is followed by a continued and in all respects a more pleasant existence in another condition. The old horror of death is disappearing. To those who do not thoroughly understand the importance of physical life, the temptation to end it, when unhappy, or to make no effort to retain it when sick, is very great indeed and may develop into a serious situation.

• The Law of Karma, or Cause and Effect, when improperly understood is as likely as not to result in a complete resignation to an inevitable fate and the loss of all ambition to overcome life's obstacles.

• These are negative evils, but let us imagine that some unscrupulous men and women become seized with the truth of the power of thought and will, and learn from the many sources available how to develop it. They would become irresistible forces in their immediate spheres of influence and could work indescribable evil upon others.

• This power for evil would be tremendously magnified if it were possible for such persons to acquire a knowledge of how to operate and control elemental and other forces by practice of what is called ceremonial magic ; but we may be grateful to the guardians of man that really very little reliable knowledge of this art is known, and the average man and woman of the class we have indicated are more than likely to dismiss what they do meet with as but gross superstition.

• Such are some of the possible evils of a study of Occultism, that 'a little knowledge is a dangerous thing' applies as one will readily see with much greater aptness to such study, and we would suggest to all teachers that these dangers should be carefully pointed out and that emphasis be laid upon the necessity of setting up the highest possible standard of ethics as a rule of conduct necessary and inseparable from a successful grasp of Occult Science'.

The article on 'A Religion of Love' truly gives some glimpses of Higher Thought. Each of us has necessarily to maintain some relations with the Infinite (God or Easwara), material environment in general (achit) and other manifested life (chit). Hence the importance of religion, science and philosophy. 'Of the three, religion is the most fundamental, being the realm of spiritual ideals, the touchstone of truth, the avenue of realization of one's divinity, and his pathway to God. The fundamentals of one's religion color all aspects of his life and his philosophy is formulated in terms of the relation he makes between his religion and his accepted facts of life'. The Universe is a vast storehouse open to all who pay the price of what they require. And it takes on the aspect that one gives to it. Our attitude, therefore, toward the Infinite, environment and humanity (chit-achit-Easwara) should be one of Unity, nearness, community and co-operation. This means a 'consciousness of Oneness with All That Is, the Unity of Life and the singleness of its purpose and object'—and finally a Love recognised as the one solvent of all life's problems.

REVIEWS

The Life Beyond the Veil. SPIRIT MESSAGES RECEIVED AND WRITTEN DOWN BY THE REV. G. VALE OWEN, VICAR OF ORFORD, LANCASHIRE. WITH AN APPRECIATION BY LORD NORTHCLIFFE AND AN INTRODUCTION BY SIR ARTHUR CONAN DOYLE, M. D., LL. D. EDITED BY H. W. ENGHOLM.

Book I. **The Lowlands of Heaven,** PRICE 6s NET.

Book II. **The Highlands of Heaven,** PRICE 6s NET.

LONDON: Thornton Butterworth Ltd, 62, St. Martin's Lane, W. C. 2.

We have previously referred in these columns to some of the spirit messages of the Rev. G. Vale Owen, a hard-working English Vicar, devoted to his 'Swadharma' (or mission in life) and serving his parishioners single-mindedly and with a selfless will. The intensity of the interest just being exhibited in the new Spiritualist movement all over the 'civilized' western world is evidenced by the fact that since their publication in the *Weekly Despatch*, the Rev. Owen has been inundated with letters and requests for lectures about the scripts, etc. It is said, that hundreds of thousands of hardheaded Britisheers have been deeply interested in these messages, received from beings, now living the life beyond death. Each of the two books under review is being published in French, Norwegian, and other European languages, besides being issued in the New World (the United States of America). It is understood that there will be four volumes altogether.

Lord Northcliffe, the world-renowned journalist, in his appreciation of the messages published, has justly observed that among them are many of great beauty (and, it may be added, of uplifting power) and that, to demonstrate his complete disinterestedness, Mr. Owen declines to accept any remuneration whatever. The personality of Mr. Owen suggesting the shy unassuming recuse of sincerity and conviction, with a deeply lined face lighted up readily with a smile and with a genius for friendship—is a matter of deep importance, as Lord Northcliffe states, and to be considered in connection with these very remarkable revelations before the receipt of which he (Mr. Owen) had a distaste for psychical research. Even to-day when his standpoint has been altered, Mr. Owen, like a true sage of Ancient India, does not allow his new Dharma (task) to interfere with the duties that have fallen to his lot in life.

Sir Arther Conan Doyle, in his introduction, aver that the narrative speaks for itself and emphasises its ever-ascending beauty, 'rising steadily until it reaches a level of sustained grandeur'.

Mr. Vale Owen describes, in his own words, the manner in which he came to receive the messages. It took a quarter of a century to convince him.—ten years that spirit communication was a fact, and fifteen that the fact was legitimate and good. First his wife developed the power of automatic writing.

'Then through her I received requests that I would sit quietly' pencil in hand, and take down any thoughts which seem to come into my mind projected there by some external personality and not consequent on the exercise of my own mentality. Reluctance lasted a long time, but at last I felt that friends were at hand who wished very earnestly to speak with me. They did not overrule or compel my will in any way—that would have settled the matter at once, so far as I was concerned—but their wishes were made ever more plain.

I felt at last that I ought to give them an opportunity, for I was impressed with the feeling that the influence was a good one, so, at last, very doubtfully I decided to sit in my cassock in the vestry after Evensong.

The first four or five messages wandered aimlessly from one subject to another. But gradually the sentences began to take consecutive form and at last I got some which were understandable. From that time, development kept apace with practice. When the whole series of messages was finished I reckoned up and found that the speed had been maintained at an average rate of twenty-four words a minute. On two occasions only had I any idea what subject was to be treated. That was when the message had obviously been left uncompleted. At other times I had fully expected a certain subject to be taken, but on taking up my pencil the stream of thought went off in an altogether different direction.'

On page xxii Book I is a reduced reproduction of a sheet from the actual script written down by the Vicar. It is also interesting to learn how the communicators operated on the other side. (Vide extract from a later script, pp xxiv & xxv Book I). The Vicar's comments (p. xxxii Book I) describe his mental and physical condition during the time he was actually receiving the communications. From the Vicar's mother came the major portion of the messages in Book I. The messages deal chiefly with the 'sphere of Light' nearest to the earth. The communications in Book II were received from one who called himself Zabdiel by the Vicar during

some 37 sittings ; their sustained beauty and sublimity of expression cannot but appeal forcibly to all spiritualists. In these works we are brought face to face with a Spiritual Universe of unimaginable impensity and grandeur, with sphere upon sphere of the realms of light which stretch away into infinity. Those who pass on, unless they are great saints like the A'wais or the Paramahansa Ramakrishna, inhabit the 'rearer spheres, amid surroundings not wholly dissimilar from those they have known in this world'. The rule is that, through the gateway of death, we enter the sphere for which our spiritual development fits us. Step by step, we climb the ladder.

'In the first sphere of light we find trees and flowers like those that grow in earthly gardens ; but more beautiful, immune from decay and death, and endowed with qualities that make them more completely a part of our lives. Around us are birds and animals, still the friends of man, but nearer, more intelligent, and freed from the fears and the cruelties they suffer here.

'We find houses and gardens, but of substance, colour and atmosphere more responsive to our presence ; water whose playing is music ; wide ranging harmonies of colour. We find everything more radiant, more joyous, more exquisitely complex, and while our activities are multiplied our life is more restful.

'Differences in age disappear. There are no 'old' in the Spheres of Light ; there are only the graceful and strong.

'Spirits from a higher sphere may descend to the lower, may even be sent on a mission to earth. But ere they can reach us they must first accustom themselves to the dimmer light and heavier 'air' of the lower spheres. They must undergo a change ere they can penetrate the dense and murky atmosphere in which our world is enfolded.

'That is why the spirit voices so often reach us in broken fragments which our dull intelligence can hardly piece together. That is why we can so rarely hear the words and feel the presence of those who are longing to reach and to comfort their friends.'

Wider regions and greater heights and depths are explored in succeeding messages. We hope and wish that a large number of our readers in general, and lovers of Spiritualistic studies in particular, will be eager to secure these two volumes and await the rest with breathless interest.



NOTES OF THE MONTH

• Throughout the history of mankind there have always been a certain number of individuals who have kept alive the sacred fire and held the secret keys of many mysteries, and from time to time in advance in general human knowledge or in an applied art or science has revealed to the vulgar some small part of the outer mysteries that have always been known to the initiates. These disclosures are hailed as discoveries, and set in their ordered place in the catalogue of human knowledge. Such is the viewpoint of Oliver Bland, an energetic student of Occultism, who, in his book, *Secrets of Occultism** weighs and considers some psychic matters, generally hidden in the West, on the ground that the time is ripe for their being better known.

The author rightly says that one of the greatest difficulties of the occultist is to know what is safe and what is not safe to give out and that secrets are hidden from the vulgar and the charlatan lest they should be turned to base ends. But the masses are becoming better educated than they were through ages and most people are becoming interested in psychic matters also. Things which were of absorbing interest to the few in the mystic East are becoming of vital interest to the many, all the world over. What is wanted to-day, therefore, is a scientific study of psychic principles and phenomena as well as a sound working knowledge of the root-springs of Occultism (Gupta Vidya)—especially, on the part of those who may possess psychic gifts in greater or lesser degree.

The student of Hindu Occultism will not only find in this book much to interest him and ponder over, but also something to carefully weigh and even to contradict and, at any rate, not to take for granted. And yet we may say that this slender volume throws light on some of the obscure by-ways of Occultism, while the foot-notes, scattered here and there, serve to direct the interested general reader to further sources of information.

Mr. Bland is doubtless a student of Psychic Research—not in the narrow sense—but a true student or specialist of keen perceptions in some of its by-ways and high-ways which puzzle and mislead sometimes even the scientific inquirers but frequently the superficial critics and observers. Our students will do well to follow the author in this, above all, namely, that he has made it an invariable rule never to discuss psychic questions with those ignorant or

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sceptical of them, unless they are honest seekers after truth and hold or adopt the attitude of genuine inquirers.

At the outset, our author shows that, in a properly constituted circle it is not the disbelief of the one of few sceptics that weakens the influence, but it is the mass belief of the whole circle that helps or hinders the seance. He was holding private seances twice a week in his little circle for research purposes. He

Abnormal had, however, to deal with an abnormal case.

Case of Accordingly he got into touch with a private

Communi- medium whose faculty of clairaudience was coupled

cation with an excellent nervous system. The circle was

also reinforced by the addition of one who was not a professed spiritualist. The patient (i. e. one whom a bad spirit was troubling, by means of raps) was introduced to the members of the circle and placed on the left-hand contact side of the medium. The lights were lowered. The medium was under double controls. The trance state was entered. One of the controls promised to find the obsessing spirit—the 'dead rapper'. From the ceiling of the room came a distinct audible rap. The patient recognised it forthwith. Then the direct-voice method was tried. The author commanded the bad spirit to stop sending knocks. But the 'dead rapper' created or tried to create something dangerous. It was the psychological moment. And the author, rising equal to the occasion, helped the patient to fight out the wicked spirit successfully and have his power over him destroyed for ever.

It is well said that, in psychic experiments, there must inevitably be the human medium to bridge the *Baitarani* or the chasm between two planes. In the case of automatic writing, there is the possibility of the medium's own thought processes intruding into and interpolating the messages received from the spirits and written down by the medium. In fact, automatic writings may be as much the records of the medium's own thoughts or rather the retransmitted sub-conscious thought-processes of the medium echoed back by the control as they are the genuine records from the spirit world. The best of the automatic writings we have

Automatic come across, not excluding the revelations of Rev.

Writing G. Vale Owen, are, to our mind, not entirely free

from these and similar defects. In the future, we hope with the author that an appliance may be devised for the benefit of the automatist, so that the function of the human medium will be purely that of a bridge or a channel and nothing more and that it will not colour or influence in any way the physical act of writing

which should be mechanically performed. For the automatic writings are a means through which the student has to glimpse the spiritualistic conception of life in other worlds than this.

' Little by little it is being recognised that the physics of the ether is the underlying super-scientific structure of Modern Spiritualism '. For the realms of spirits or the immortal dead are the realms of the *Akasa* (ether)—' the boundless range of unknown inter-stellar space '. Discoveries of scientists like Lodge and

Science the Crookes are falling in line with the ancient occult **handmaid of** wisdom, and in the days to come, it may be hoped **Spiritualism** that science will serve true Spiritualism as a hand-maiden rather than as an antagonist or adverse critic. Meanwhile, the scientific discovery of *ectoplasm* has solved the important problem of Materialisation at the seance—showing that the ' materialisation ' of a spirit is of the same material or substance (ectoplasm) as that which constituted the visible body of an apparition or ghost. *Ectoplasm* is the matter of the *sookshma-sarira* or subtler body. It is distinct from psychoplasm which is the ' astral spirit ' or externalised mind force '. Ectoplasm is derived from the medium or sitters. It is visible and tangible; it can exert power; yet is it reabsorbed into the body it originated from, when it ceases to be energised by the psychoplasm or psychic force or prana of the human or spirit operators. Psychoplasm is to the mind, what ectoplasm is to the body of the medium. Science promises, sooner or later, to determine the nature of ectoplasm and the laws governing its materialisation outside the human body—upon which depends the rational solution of many a perplexing psychic problem.

After stating some new facts and theories, Mr. Oliver Bland deals with ' Oriental Occultism '. Evidently, his knowledge of things Hindu is not profound as of Western Psychism or Spiritism. Hence he makes certain unfounded allegations against our Ancient Vidya (Wisdom) which never, in its root or fruit, stood for hatred or tyranny or immorality or selfishness, as erroneously stated in pages 172, 174 and 178. Despite the lamentable errors like these, the work deserves to be on the shelves of all private and public psychic libraries.

We learn from an extract from the *Kesari* of the 18th January 1921 kindly sent to us by a friend that Mr. J. S. K. spoke on ' communicating with the dead ' under the auspices of Sri D. Mandir Office. At the outset he admits that the ' experiment of a communicator with the dead ', as a result of several years' efforts on the part of

critical western scientists, is sufficient to damn materialism, pure and unalloyed. And yet, strange to say, our critic holds the idea that such experiments are useless from the practical point of view. Why? Because our friend seems to imagine that 'out of the millions of the dead, only some one under certain conditions desires to keep such communication with the world'. We should think that a critic of Spiritualism ought to know better its fact and phenomena. Every student knows that all sorts of spirits can and do desire to communicate, according to conditions. Spiritualism demonstrates the possibility of spirit-com-

An adverse Critic on Spiritualism munion and, by experience, inculcates the necessity of practising such communion in accordance with psychic and spiritual laws. Spiritualism is capable of being abused as well as utilised. It is only when it is abused that the medium may become weak-minded or unfit for practical purposes. There is absolutely no difficulty or danger, if mediumship is rightly used and exercised. Attempts to talk with the dead through planchettes are no more laughable or lamentable than attempts on the part of Mahratta gentlemen of Poona to talk with the Tamils in this presidency, through telegraph wires. For it is the human medium that is more important than the mechanical medium. The progress of the dead is not hampered in any way by attempts at communication with them, but, if properly carried on, spiritualistic *sadhana*s would facilitate their progress as well as ours. Nobody who has a head on his shoulders need lose it, because he chooses to experiment along the lines of Spiritualism. One should not surrender one's reason or critical faculty, if one studies carefully the spiritual laws by experiments and experiences. We agree, however, that none should be indiscreet in setting before the public exhibitions which have not carried conviction. But from this it does not at all follow that people should have nothing to do with genuine spiritualism. On the other hand, we must study carefully all spiritual laws, understand our mediums and learn how to properly develop and protect them. This is surely not misleading the people, but leading them on to a recognition of the truth of the spirit-communication and of the survival of personality after death—which is equally accessible even in these days of spiritual degeneration, to all mourners, high or low, good or bad, learned or unlearned.